

TESTIMONY

LEFT BY

Mr. Rutherford,

TO THE

Work of REFORMATION

IN

BRITAIN and IRELAND;

Before his Death: With some of his last Words
February the Last. 1661.

To which is added,

A TESTIMONY of One of the
Ministers of the Church of
Scotland, against the Oath of
Abjuration, a little before it
was taken.

Edinburgh, Printed in the Year 1726.

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M317

A TESTIMONY, left by
Mr. RUTHERFORD,
&c.

THough the Lord needeth not a Testimony, from such a wretched Man as I, if I and all the World should be silent, the very Stones would cry: It is more then Debt, that I should confess Christ, before Men and Angels: It would satisfie me not a little, that the Throne of my Lord Jesus were exalted above the Clouds, the Heaven of Heavens, and on both sides of the Sun; and that all possible Praise and Glory were ascribed to him. That by his Grace, I might put my Seal, such as it is, unto that Song, even the new Song of these, who with a loud Voice sang, saying, Rev. 5. 9. *Thou art worthy to take the Book, and to open the Seals thereof: For thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People and Nation: and hast made us unto our God, Kings and Priests: And we shall reign upon the Earth.* And blessed were I, could I lay to my Ear of Faith, and say, Amen to the Psalm of the many Angels round about the Throne and the Beasts and Elders, whose Number is ten thousand times, ten thousand, and thousands of thousands, saying with a loud Voice, *Worthy is the Lamb that was slain, to receive Power and riches, and Wisdom and Strength, and Honour,*

and Glory, and Blessing. And I heard every Creature, which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them (as John heard them saying, Blessing and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. I mean not any such visible Reign of Christ on Earth, as the Millenarians fancy ; I believe (Lord help my Unbelief) the Doctrine of the holy Prophets and the Apostles of our Lord Jesus Christ, contained in the Books of the Old and New Testament, to be the undoubted Truth of God, and a perfect Rule of Faith, and the only way of Salvation. And I do acknowledge the Sum of the Christian Religion, exhibited in the Confessions, and Catechisms of the reformed Protestant Churches, And in the National Covenant, diverse Times sworn by the King's Majesty, the State and Church of Scotland, and seal'd by the Testimony and Subscriptions of the Nobles, Barons, Gentlemen, Citizens, Ministers and Professors of all Ranks ; As also in the Solemn league and Covenant, in the three Kingdoms of Scotland, England and Ireland. And I do judge and in my Conscience believe, That no Power on Earth can absolve, and liberate the People of God from the Bonds, and sacred Ties of the Oath of God, I am perswaded that *Asha* acted warrantably, in making a Law, that the People should stand to the Covenant, and in receiving into the Covenant such as were not of his Kingdom, 2 Chron. 15. 9, 10. As did also *Hezekiah* in
send

sending a Proclamation, through all the Tribes from Dan to Beersheba, That they should come and keek the Passover unto the Lord at Jerusalem, 2 Chron. 30. 6, 7. though their own Princes did not go along with them: Yea, and it is Natures Law warranted by the Word, that Nations should encourage, and stir up one another, to seek the true God. It is also prophesied, that diverse Nations should excite one another this way, Isa. 2. 3. Many People shall go, and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob. and he will teach us of his Ways, Zechl. 8. 2. And the Inhabitants of one City shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. Yea, many People and strong Nations shall come to seek the Lord of Hosts in Jerusalem; and to pray before the Lord. There is also a clear Prophecie, to be accomplished under the New Testament, That Israel and Judah shall go together, and seek the Lord, they shall ask the Way to Zion, with their Faces thitherward, saying, Come and let us join our selves to the Lord, in a perpetual Covenant, that shall not be forgotten, Jer. 50. 4. 5. It is also foretold, That different Nations shall confederate with the Lord, and with one another, Isa. 16. 23, 24, 25. In that Day there shall be an high way out of Egypt to Assyria; and the Assyrian shall come to Egypt, and the Egyptian into Assyrian, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria

every

even a Blessing in the midst of the Land ; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my People, and Assyria the Work of my hands, and Israel mine Inheritance.

The Church of Scotland had once, as much Government, as many we read of, since the Lord took his ancient People to be his covenanted Church. The Lord stirred up our Nobles, to attempt a Reformation in the last Age, of the Persence of Christ, as to the Power and Purity of Doctrine, Worship, Discipline, and through many Difficulties, and against much Opposition, from those in supreme Authority: He made bare his holy Arm, and carried on the Work gloriously, like himself ; his Right-hand getting him the Victory, until the Idolatry of Rome, and her curled Mafs were dashed: A hopeful Reformation was in some Measure settled, and a sound Confession of Faith was agreed upon, by the Lords of the Congregation. The People of God, according to the laudable Custom of other ancient Churches, the Protestants in France and Holland, and the renowned Princes of Germany, did carry on the Work, in an innocent self defensive War, which the Lord did abundantly bless. When our Land and Church were thus contending, for the begun Reformation, these in Authority did still oppose the Work: And these were not wanting Men from among our selves, Men of Prelatical Spirits, who, with some other Time-serving Courtiers, did not a little undermine the Building. And we doting too much upon sound Parliament, and lawfully constitute General Assem-

Assemblies, fell from our first Love to self seeking, secret banding, and little fearing the Oath of God,

Afterwards our Work in Publick was too much in Sequestration of Estates, fineing, and imprisoning, more then in a compassionate Mournfulness of Spirit, toward those, whom we saw to oppose the Work. In our Assemblies we were more to set up a State opposit to a State ; more upon Forms, Citations, leading of Witnesses, Suspensions for Benefices, than spiritually to perswade, and work upon the Conscience, with the Meekness and Gentleness of Christ. The Glory and Royalty of our princely Redeemer and King, was trampled on as any might have seen in our Assemblies. What Way the Army, and the Sword, and the Countenance of Nobles, and Officers seemed to sway, that Way were the Censures carried. It had been better, had there been moe Days of Humiliation, and Fasting in Assemblies, Synods, Presbyteries, Congregations, Families, and far less adjourning Commissions, new peremptory Summons, and new drawn up processes. And if the Meekness and Gentleness our Master had got so much Place in Hearts that we might have waited on Gainfayers, and Parties contrary minded, and we might have driven gently, as our Master Christ, who loves not to overdrive, but *carris the Lambs in his Bosom*.

If the Word of Truth, in the Old and New Testament, be a sufficient Rule, holding forth what is a Christian Army, whether Offensive

er Defensive; whether clean, or sinfully mixed,
 then must we leave the Question, betwixt our
 publick Brethren and us, to be determined by
 that Rule: But if there be no such Rule in
 the Work. then the Confederacies and Associa-
 tions of the People of God, with the idolatrous,
 apostate *Israelites*, with the *Egyptians* and *Assy-
 rians* as that of *Jehosaphet* with *Ahab* and these
 of *Israel* and *Judah*, with *Egypt* and *Assyria* are
 not to be condemned but they are often
 reprov'd, and condemned in Scripture. To
 deny the Scripture to be a sufficient Rule, in
 this Case, were to accuse it of being imperfect.
 and defective, an high, and unjust Reflection
 on the holy Word of God: Beyond all Question,
 the written Word doth teach, what is a right
 constituted Court, and what not. *Psal* 10.
 what is a right constituted House and what
 not, *Joshua* 24. 15. what is a true Church.
 and what is a false one; what is a true Church,
 and what is a Synagogue of Satan, *Rev.* 2. what
 is a clean Camp, and what is an unclean. We
 are not for an Army of Saints and free of all
 Mixture, of ill affected Men: But it seems an
 high Prevarication, for Church-men, to counsel
 and teach, that the Weight and Trust of the
 Affairs of Christ, and his Kingdom, should be
 laid upon the whole Party of such, as have
 been Enemies to our Cause; contrary to the
 Word of God, and the Declarations, Remon-
 strances, solemn Warnings, and serious Ex-
 hortations of his Church, whose Publick Pro-
 testations the Lord did admirably bless, to the
 Encouragement of the Godly, and the Terror
 of all the Opposers of the Work. Since

Since we are very shortly to appear before our dreadful Master and Sovereign, we cannot pass from our Protestation, trusting we are therein accepted of him; though we should lye under the Imputation of dividing Spirits, and unpeaceable Men. We acknowledge all due Obedience in the Lord, to the King's Majesty, but We disown that Ecclesiastick Supremacy in and over the Church, which some ascribe in him: That Power of commanding external Worship, not appointed in the Word: And laying Bonds upon the Consciences of Man where Christ has made them free. We disown Antichristian *Prelacy*, bowing at the Name of Jesus, Saints Days, canonizing of the Dead and other such corrupt Inventions of Men, and look on them as the Way to *Popery*: Alas; now there is no need of a Spirit of Porphesy to Declare what shall be the woful Condition of a Land that hath broken Covenant, first practically, and then legally, with the Lord our God. And what shall be the Day of the silent, and dumb Watch-men of *Scotland*; Where will we leave our Glory, and what if Christ depart out of our Land; We verily judge, that they are most loyal to the King's Majesty, who desire the Dross may be separated from the Silver, and the Throne established in Righteousness and Judgment. *We are not* (our Witness is in *Heaven*) *against his Majesties Title by Birth to the Kingdom, and the Right of the Royal Family*: But that the Controversy of Wrath again the Royal Family may be removed: That the huge Guilt of the Throne may be mourned for before

the Lord: And that His Majesty may stand constantly, all the Days of his Life, to the Covenant of God, by Oath, Seal, and Subscription, known to the World; that so peace and the Blessings of Heaven may follow his Government: That the Lord may be his Rock, and shield, that the just may flourish in his Time that Men fearing God, hating Covetousness, and of known Integrity and Godliness, may be Judges, and Rulers under His Majesty. And they are not really loyal and Faithful to the supreme Magistrate, who wish not such Qualifications in him. We are not in this Particular, contending that a Prince, who is not a Convert or a sound Believer, falls from his Royal Dominion, the Scriptures of God warrant us to Pray for, and obey in the Lord, Princes and supreme Magistrates, that are otherwise wicked: and to tender all due Obedience to them, *Rom. 13. 2, 5, 2 Tim. 2. 12, 13. 1 Pet. 2. 18.* Our Souls should be afflicted before the Lord, for the burning the Causes of God's Wrath, a sad Practice, too like the burning of the Roll by *Jehudi*, *Jer. 36. 22.* In these Controversies, we should take special heed to this, That Christ is a free independent Severeign, King and Lawgiver: The Father hath appointed him his own King in Mount Zion; and he cannot endure, that the Powers of the World should inroach upon his Royal Prerogatives, and prescribe Laws to him: This Presumption is not far from that of the Citizens that hated him, *Luke 19. 14* *He shall not rule over us;* and from the intolerable Pride

of these who are for *breaking asunder the Bands of the Lord, and his Anointed* ; and for *casting away their Cords from them*, Psal. 2. 3. Especially seeing the Man Christ would not take the Office of a Judge upon him, *Luke 12. 14.* and discharged his Disciples to exercise a civil Lordship over their Brethren: True it is, the godly Magistrate may command the Ministers of the Gospel to do their Duty, but not under the Penalty of Ecclesiastick Censures, as if it were proper to him to call and uncall, depose and suspend from the holy Ministry. The lordly spiritual Government in and over the Church is given unto Christ, and none else ; he is the sole Ecclesiastick Law-giver: It is Proper to him to smite with the Rod of his Mouth ; nor is there any other Shoulder in Heaven or on Earth, that is able to bear the Government. As this hath been the great Controversie, betwixt our Lord Jesus and the Powers of the World, from the Beginning, so it has ruined all that coped with him. Christ has proven a Rock of Offence to them, they have been dashed in Pieces by the Stone that was cut out of the Mountain without Hands, *Dan. 2. 34, 35.* And the other Powers, that enter the Lists with him, shall have the same dismal Exit. *Who-so-ever shall fall upon this Stone shall be broken ; and on whomsoever it shall fall, it shall grind him to Powder*, *Matth. 21. 44.* As the blessed Apostles and Prophets of our Lord, contended not a little with the Rulers of the Earth, that Christ should be *Head Corner Stone*, that Christ is the only Head of the Church, is as sure

as that he died, was buried, and rose again. It is a most Victorious and prevailing Truth, not only preached, and attested, by the Ambassadors of the Lord of Hosts, but confirmed by the Blood, Martyrdom, and Suffering. Many precious Saints have thought it their Honour and Dignity, to suffer Shame and Reproach for the Name of Jesus. And it is beyond Doubt, that passive Suffering for the precious Name of Christ, comes nearest to that noble Sampler, wherein Christ, *though a Son, learned Obedience by the things which he suffered*, Heb. 5. 8. Now blessed is the Soul, *who loves not his Life to Death*, Rev. 12, 11. for on such rests *the Spirit of Glory, and of God*, 1 Pet. 4. 14. We cannot but say, it is a sad Time to this Land at present, it is a Day of Darknes and Rebuke, and Blasphemy. The Lord hath covered himself with a Cloud in his Anger, we looked for peace, but behold Evil: Our Souls rejoiced, when His Majesty did swear the Oath of God; and put thereto his Seal and Subscription; and after confirm'd it by His royal Promise. So that the Subjects Hearts blessed the Lord and rested upon the healing Word of a Prince. But now, alas; the contrary is enacted by Law, the carved Work broken down, Ordinances are defaced, and We are brought into the former Bondage and Chaos of Prelatical Confusions. The royal Prerogative of Christ is pulled from his Head, and after all the Days of Sorrow we have seen, we have just Cause to fear we shall be made to read and fear, that Book, wherein is written *Mourning,*
and

and Lamentation, and Wo. Yet we are to believe, Christ will not so depart from the Land, but a remnant shall be saved; and shall reign a victorious conquering King, to the Ends of the Earth. O that there were Nations, Kindreds, Tongues, and all the people of Christ's habitable encompassing His Throne with Cries and Tears, for the Spirit of Supplication, to be poured down upon the Inhabitants of Judah for that Effect.

"He uttered many favoury Speeches in the Time of his Sicknefs, and often broke out in a sacred Kind of Rapture, extolling and commending the Lord Jesus, especially when his End drew near; whom he often called; *his blessed Master, his kingly King.* Some Days before his Death, he said, I shall shine. I shall see him as he is, I shall see him reign, and all his fair Company with him, and I shall have my large Share, my eyes shall see my Redeemer, thir very Eyes of mine and no other for me: This may seem a wide Word, but it's no Fancy or Delusion: It's true, it's true, let my Lord's Name be exalted, and if God will, let my Name be grinded to pieces, that he may be All in all. If he should slay me ten thousand Times ten thousand Times, I'll trust. He often repeated, *Jer. 15. 16.* *Thy Words were sound, and I did eat them, and thy Word was unto me the Joy and Rejoicing of my Heart.* Exhorting one to be diligent in seeking God, he said, It's no easy Thing to be a Christian; but for me, *I have gotten the Victory, and Christ is bolding out both his Arms*

Arms to embrace me. At another Time to some Friends about him, he said, At the Beginning of my Sufferings, I had mine own fears like another sinful Man; lest I should faint, and not be carried creditably through: And I laid this before the Lord. And as sure as ever he spake to me in his Word, as sure his Spirit witnessed to my Heart, *He had accepted my Suffering*: He said to me, *Fear not; the out-gate shall not be simply, Matter of Prayer, but Matter of Praise.* I said to the Lord, If he should slay me five thousand Times five thousand Times, I would trust in him; and I spake it with much Trembling, fearing I should not make my Put good. But as really as ever he spake to me by his Spirit, he witnessed unto my Heart, that *his Grace should be sufficient.* The last *Tuesdays* Night, before his Death, being much weighted with the State of the Publick, he had that Expression, Terror hath taken hold on me, because of his Dispensations. And after falling on his own Condition, he said, I disclaim all that ever he made me will, and do look on it as defiled and imperfect, as coming from me and I take me to Christ for Sanctification, as well as Justification. And repeating these Words, *He is made of God to me, Wisdom, Righteousness Sanctification and Redemption.* He added, I close with it, let him be so he is my All, in all this.

March, 17. Three Gentlewomen coming to see him, after exhorting them to read the Word, and be frequent in Prayer, and much in Communion with God; he said, My honourable

Master

Master and lovely Lord, my great and royal King, hath not a Match in Heaven nor Earth : I have my own Guiltiness like another sinful Man ; but he hath pardoned, loved, and washed ; and given me *Joy unspeakable and full of Glory* ; I repent not that ever I owned his Cause. These whom ye call Protesters, are the Witnesses of Jesus Christ : I hope never to depart from that Cause, nor side with these that have burnt the Causes of God's Wrath, They have broken their Covenant, oftner than once or twice : But I believe, *The Lord will build Zion, and repair the waste Places of Jacob*. O to obtain Mercy to wrestle with God for their Salvation. As for this Presbytery, it hath stood in Opposition to me these Years past : I have my Record in Heaven, I had no particular End in View ; but was seeking the Honour of God, the Thriving of the Gospel in this Place, and the Good of the New-College, that Society which I have left upon the Lord ; what personal Wrongs they have done me, and what Grief they have occasioned to me, I heartily forgive them : And desire Mercy to wrestle with God for Mercy to them, and all their Salvations.

The same Day, Mr. Margil, Mr. John Wardlaw, Mr. William Violant, and Mr. Alex. Wedderburn, all Members of the same Presbytery with him, coming to visit him, he made them heartily welcome, and said, My Lord and Master is the Chief of ten thousands of thousands ; none is comparable to him in Heaven or in Earth. Dear Brethren do all for him, pray

Pray for Christ, preach for Christ, feed the Flock committed to your Charge for Christ: do all for Christ: beware of Man pleasing, there is too much of it among us: Dear Brethren you know I have had my own Grievances among you of this Presbytery. He before whom I stand, knows it was not my Particular: But the Interest of Jesus Christ, and the Thriving of the Gospel I was seeking: While Grievances or Wrongs you have done me, I heartily forgive, as I desire to be forgiven of Christ. The new College hath broke my Heart, and I can say nothing of it, but I have left it upon the Lord of the House; and it hath been, and it is my Desire, that he may dwell in this Society And that the Youths may be fed with sound Knowledge. This is a divided visite of the Presbytery, I know so much the less we have to say. After this he said, Dear Brethren, it may seem a Presumption in me a particular Man, to send a Commission to a Presbytery. And Mr. *M'gil* replying, it was no Presumption he continued, Dear Brethren, take a Commission from me, a dying Man, to them to appear for God and his Cause, and adhere to the Doctrine of the Covenant and have a Care over the Flock committed to their Charge. Let them feed the Flock out of Love, preach for God, visit and catechise for God, and do all for God; beware of Man pleasing: The chief Shepherd, will appear shortly. And tell them from me, dear Brethren, That all the personal Grievances and Wrongs they have done to me, I cordially and freely forgive them, as I desire my Lord

to forgive my Sins. *Adding*, They are all but Dung, yet they are Christ's Creatures, and out of Obedience to the Command I take them. *Adding*, My Eyes shall see my Redeemer: I know he shall stand last Day upon the Earth; and I shall be caught up in the Clouds to meet him in the Air, and I shall be ever with him, and what would you have more, there is an End, *and stretching out his Hand over again*, there is an End: *a little after he said*, I have been a wretched sinful Man, but I stand at the best pass that ever a Man did, Christ is mine, and I am his. And spoke much of the white Stone and the new Name, Mr. Blair who loved to hear Christ commended with all his Heart, said to him again, what think ye now of Christ? *To which he replied*, I shall live and adore him, Glory, glory to my Creator and Redeemer for ever: Glory shines in Immanuel's Land. In the Afternoon of that Day, he said, O that all my Brethren, in the Publick, may know, what a Master I have served, and what Peace I have this Day. *I shall sleep in Christ, and when I awake, I shall be satisfied with his Likeness*. And he said, This Night shall close the Door and put my Anchor within the Vail, and I shall go away in a Sleep, by five of the Clock in the Morning. *Which exactly fell out according as he had told*. That Night, though he was very weak, he had often this Expression, O for Arms to imbrace him. O for a well tun'd Harp. And he exhorted Doctor Colvil (a Man that com-

plied with Episcopacy afterwards) to adhere to the Government of the Kirk of Scotland; and to the Doctrine of the Covenant; and to have a Care, that Youths were fed with sound Knowledge, and exprest his Desire, that Christ might dwell in that Society, and that Vice, and Prophaneness might be born down; And the Doctor being a Professor in the New College, he told him, That he heartily forgave him all Offence he had done him. He spake likewise to Mr. Honeyman, who came to see him, (the Man, who afterwards, not only submitted to Episcopal Government, but wrote in Defence of it, and was made Bishop of Orkney) and desired him to tell the Presbytery, to appear for God and his Cause, and Covenant, saying, The Case is not desperate, let them be in their Duty: And directing his Speech to Doctor Colvil and Mr. Honeyman, he said, Stick to it. Ye may think it an easy Thing in me, a dying Man, that is now going out of the Reach of all that Man can do; but he, before whom I stand, knows, I dare advise no Colleague, or Brother to do, what I would not cordially do my self, upon all Hazard. And as for the Causes of God's Wrath, that Man have now condemned, tell Mr. James Wood from me, that I had rather lay my Head down on a Scaffold, and suffer it to be chop'd off many Times, were it possible, before I had passed from them. And to Mr. Honeyman, he said, Tell Mr. James Wood from me. I heartily forgive him all Wrongs, he has done me; and desire him from me, to declare himself the Man that

that he is, still for the Government of the Church of Scotland. And truly, Mr. Rutherford was not deceived in him, for learned, pious, and worthy Mr. Wood was true and faithful to the Presbyterian Government ; nothing could brow beat him to comply, in the least Degree, with the abjured Prelacy ; so far from that, the Apostacy and Treachery of others, whom he had too much trusted, broke his upright Spirit ; especially the aggravated Defection and Perfidy of one, whom he termed Judas, Demas, and Gehazi concerted in one ; after he found, what Part he acted to the Church of Scotland, under Trust. For this Mr. Wood went to the Grave, a Man Sorrow ; and left his Testimony behind him, to the Work of God, in this Land, which has been in Print a long Time ago. I owe this Piece of Justice to the Memory of that great Man : And to shew, that the only Differences betwixt Mr. Rutherford and him, were occasioned by Mr. Wood's joining with the Promoters of the Publick Resolutions of that Time ; but Mr. Rutherford ever spoke of him with Regard, and as a good Man whom he loved. After, when some spoke to Mr. Rutherford of his former Painfulness and Faithfulness in the Work of God, he said, I disclaim all that, the Port I would be at, is Redemption, and Forgiveness through his Blood, Thou shalt shew me the Path of Life, in thy Sight is Fulness of Joy : There is nothing now betwixt me and the Resurrection ; but to Day thou shalt be with me in Paradise. Mr. Blair saying, Shall I praise the Lord, for all the Mercies he hath done for you

you and is to do. He answered, O for a well
tun'd Harp. To his Child he said, I have again
left you upon the Lord; it may be, you will
tell this to others, That the Lines are fallen
to me in pleasant Places, I have a goodly Heri-
tage: I bless the Lord that gave me Counsel.

A TESTIMONY of one of the Ministers
of the Church of Scotland against the Oath of
Abjuration, a little before it was taken.

Reverend Brethren,

I Am in no great Strait to answer the
Charge some level against me, saying
That by my declining the Oath, called *Abjura-
tion*, I have been the Occasion of others de-
clining also. If their Grounds be as good as mine
all unprejudic'd Persons will applaud them.
What is not of Faith is Sin; and whoso hath Faith
to believe the Lawfulness of this Imposition,
plainly design'd to oppress Consciences, I hum-
bly beg Leave to differ from them, until I re-
ceive some new Light. Or if they'll be so
Kind, as solidly to convince me, I shall be a
Debtor. As for my Part, I know nothing I
have done to render me suspect of my Loyalty
to Her Majesty, for which I should renew my
Allegiance, and to abjure the Pretender from
any Right, as is imply'd in the Terms: His
Popish Education highly abjures it self, but
to my knowledge, I have never been a Popish

any further, I was neither Pillow nor Banker, the Term is common but congruous. To own the Succession as intail'd in the House of Hannover, being Protestants, is what we have all attested also. But to maintain the Hierarchy of the Church of England, *Avoid thee Satan, thou favours not the Things that be of God, but the Things that be of Men.* I would therefore have you reflect upon the Dangerous Consequences of Compliance; how it will wound Conscience, stumble the Weak, mar the Gospel, and expose you justly to the Lash of Tongue and Pen: And will it not open the Mouths of Adversaries against us: Oh I'm sorry for the dreadful Reproach it will throw upon the Presbyterian Persuasion: Oh the Gospel of our Lord Jesus will lose its Lustre. My counsel then, in the Bowels of Christ, my dear Brethren in the Lord is this, Touch not, taste not, handle not, there is Death in the Pot. *If the eating of Flesh offend my Brother, I will not do it while the World standeth*, said that great Apostle Paul: Much more in this case when Conscience is immediately concerned. Be it known therefore, I am not ashamed to disown that, which if I owned, would be my Shame. I therefore hope, no Minister soundly principl'd, will consent unto the Breach of the Church, yea the Breach of the Union, which says, *Nothing shall be imposed upon us Presbyterians contrary to our Principles*; which *ipso Facto* is violate and broken, contrary to all Honesty, Fidelity, or Christianity; a Popish Practice with a Witness who

who keep no Faith to Hereticks. And my Brethren, remember the for ever shameful Apostacy of 600 from 300, in the last great Degeneracy; whereas, had all been as one Man, faithful, not yeilding the least Hoff, the World, yea our Enemies themselves, would have valued us more, and loved us better, in standing our Ground, and vindicating our just cause aginst our Oppressors. For a Man that stands to his Principles, what ever almost his Profession be, he is the more accounted of by any thinking Person, especially considering him as one that may be trusted, being so stench and Firm to his Profession: whereas such as can but cut and carve, inch and minch, play fast and loose in the Matters of Religion, the World not only doubts them, but often condemns them as dissembling Hypocrites: And some have said to my Face, *That if I would take the Oath foresaid, they would prove me a Time server, who would keep the Fleece, and let the Flock perish*, And alas; my dear Brethren, how like unto an ambulatory Weather-cock Religion is this, to yeild unto our Reproach, when we stand our Ground with so much Safety: God forbid, my dear Brethren, I should have cause to apply this unto you. I beseech, you stand fast in the Faith, under the Pain of JEHOVAH's Displeasure, which I fear more then all the Gods on Earth, yet more then the Loss of my poor All in this World, yea then my Life also. For Christ's Sake, for the Gospel's Sake, and for your own Souls Sake, abstain from every Appearance of Evil. As

you would not break the Hearts of a poor
 REMNANT, who would spend their Lives
 and Fortunes in Defence of us and the true
 Evangel. I enter my Protestation in Heaven
 against my own self, That I design not to flinch
 nor flatter in Matters of such Moment and Con-
 sequence, as the present case is, whatever
 Glosses are put upon it by whatsoever Persons.

Thus I have disgorged my oppressed Sto-
 mach a little, and eased my conscience by a
 Christian and vindicably Freedom. *Vide* the
 Oath of Abjuration inquired into, by a Letter
 to a Friend, where you'll find our incorporating
 Union, the Foundation of these present In-
 vasions; the Ban and apparant Ruine of this
 our Native Nation: I blame not the buyers
 but the sellers, who impudently sold what was
 not thier own, even the *Liberty, Independancy, and*
Property of this ancient Kingdom of *Scotland*,
 a Nation never Contemners of any just Com-
 mands from lawful Authority, what ever
 Whimzies some prejudic'd Persons retain of
 them to the contrary, which some have con-
 fessed hath been more from Enmity then E-
 quity; the Doctrine of *Passive Obedience* and
non Resistance weighing so much with them:
 Such call Self-defence Rebellion, Resistance of
 Murderers Treason. I reflect not here against
 the apprehending of Criminals, and all just
 Prosecutions against them; but it hath been
 the barbarous Practice of the debauched Sol-
 diery in this Country, to seize Innocents, and

As you

under colour of Law dispatch their Lives, to the eternal Infamy of their condemners.

If a bloody Disposition be the Emblem of true Religion, I have been and am yet, and I hope in the Mercy of God ever shall be a Stranger to that Religion. Compell'd Prayers (by our common Proverb) is not good for the Soul. And now, my reverend Brethren, if you value my Advice, *Primo*, Fear God, *2do*, Honour the King: And let us ever pray That under Her Majesty's auspicious Government we may live a quiet and peaceable Life all Godliness and Honesty. *Amen.*

Octob. 1713.

FINIS.

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